power for the All-Consciousness to draw upon for
the evolution of our being in Nature; there is a
isecret wording which fills up all the deficiencies of
the frontal Ignorance, acts through its apparent
stumblings, prevents them from leading to another
final result than that which the All-Knowledge has
•decreed, helps the soul in the Ignorance to draw
from its experience, even from the natural person-
ality's sufferings and errors, what is necessary for
its evolution and to leave behind what is no longer
utilisable. This frontal power of Ignorance is a
power of concentration in a limited working, much
like that power in our human mentality by which
we absorb ourselves in a particular object and in
•a particular work and seem to use only so much
knowledge, only such ideas as are necessary for it,
•the rest, which are alien to it or would interfere
with it, are put back for the moment: yet, in
reality, all the time it is the indivisible consciousness
"which we are that has done the work to be done,
•seen the thing that has to be seen,—that and not any
fragment of consciousness or any exclusive ignorance
in us is the silent knower and worker: so is it too
.with this frontal power of concentration

of the All-
Consciousness within us.

In our valuation of the movements of our
consciousness this ability of
concentration is rightly
held to be one of the greatest powers of the human
mentality. But equally the power of putting forth
what seems to be an exclusive working of limited
knowledge, that which presents itself to us as